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PLATE XII.

A Demonstration of the Kol Salutation.

[Facing p. 49]

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4. In some things the men take the leading part, but the women assist in certain occupations, such as: [462]

Grazing cattle.
Purchasing supplies in the bazaar.
Watching crops by day.
Cutting wood for the house.
Construction of houses.
Milking of cows and goats.

5. There are some things that are absolutely taboo to the women such as:

Ploughing.
Getting up on a roof.

6. There is one thing that a man should never do: wash the clothes of a woman. [296]

7. There are a number of things neither a man nor a woman does, some of them have been listed and others have not. These tasks are the particular work of certain castes and occupational groups, and Kols leave such work to them. [564]

Among Kols working in industrial centres the wife and husband often work side by side at the same task, such as digging stone, carrying baskets of stone for the lime kiln, and the like.

GUESTS AND HOSPITALITY. On account of the smallness of Kol houses it is not possible for Kols to do much in the way of entertaining. Nevertheless hospitality is extended as far as is possible under the circumstances. A visiting relative is given a place within the family. On his arrival, he is met by the men of the house and greeted. The salutation takes the form of an embrace. The two put the arms around each other and touch first the left shoulder to the left shoulder, then the right to right. The next thing is to touch each others' knees, first the left, then the right, both hands generally being used. The final part is the grasping of the right hand.[1] Provision is made for the relative so that he or she may sleep comfortably during the night. This often entails hardship on the members of the family particularly if the house is crowded. A relative takes food with the other members of the family: men sitting with men and women with women. If the visitor should be a friend but not a relative, it is usual for him to be given a place to sleep, but he does not take his food with the family. He is expected to cook his own food, although the materials for the same are supplied free to him by the family with whom he is stopping. [574] [602] [576] [264] [252]

1 See plate XII.

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775 776 789 MEETING A SPIRIT. Even though properly protected from spiritual forces one is still not immune from their attacks. If one should meet a spirit it is always proper to be very respectful in its presence and to try not to offend it in any way. If the *bhut* is addressed as one would address a gentleman he may behave like one. If one moves further on and the *bhut* insists on following, the person attended may, provided he is properly protected by charms, call out the name of Khermai three or four times in rapid succession. Her very name is so powerful that the evil spirit is helpless and goes away disgusted. But should the person not be properly protected by amulets and the like, he should not call upon Khermai.

If it should be necessary to pass the known dwelling place of a *bhut* or other spirit, the person should first stop and respectfully ask the spirit to let him pass safely. No person should be boastful in the presence of a spirit nor use the name of Khermai except as a last resort. The spirit should be addressed as "Maharaj" if a male, and [576] if a female as "Mata". These respectful forms of address are pleasing to them and they will allow such people to pass without harm.

789 [791] [648] HOW SPIRITS MAY BE CAST OUT. Evil spirits may be cast out only by those who know the secret processes and *mantras* necessary, and such secrets are usually carefully guarded by the initiated. The *panda* is probably familiar with methods although not all of them would admit that they were, and a member of the Baiga tribe is *par excellence* the man. The *bawa* is usually associated with this ceremony.

The *supa* method, forms of which are described below, is the usual method of driving out an evil spirit. Again, the priest while possessed of the *devi* may order the family to perform certain rites, such as feeding the group, sacrificing at the shrine, abstaining from rich foods, and the like; or he may even beat the unfortunate being with his iron lash until the blood flows. This will surely frighten the demon away.

There is another form known to the Kols by the name of *jharna*, 'the sifting or winnowing'. A *supa* (winnowing fan), a *kansiya* (sickle) [834] and a bit of *Kans* grass (*Saccharium spontaneum*) are made use of in [785] this particular wave ceremony. The person on whom these will be used must have fasted for a period and have had *mantras* pronounced over him, then the above articles are one by one waved over him. The sickle, the grass and the winnowing fan are all symbolical of removing a spirit: the sickle, as it is first waved, symbolizes the cutting down of the spirit, the grass implies the work is done, and in the sifting